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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A TWENTIETH CENTURY PRAYER.

Two thousand years to learn of Thee,
O Christ, thou man of Galilee;
And blinded still, we cry aloud
Of visions that we never see.

With facile tongue we name the name;
With ready phrases we proclaim
That thou art Master, thou art Lord,
Whose life our own doth daily shame.

We tread thy steps—on polished floor;
We bear thy cross—in golden ore;
A simple gem of those we wear
Would clothe the beggar at our door.

Have mercy, Lord, we humbly pray,
And patience;—that thy children may
Yet learn the heart of him to whom
A thousand years are as a day.

—*Mary Lawson Neff.*

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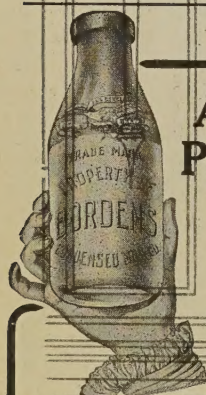

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, SEPTEMBER 29, 1910. NUMBER 5.

The autumn-time has come;
On woods that dream of bloom
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude,
Insures the future's good;
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

—*Whittier.*

The Boulevard Presbyterian Church of Kansas City is announced as trying an "experiment." It is dismissing its high-priced choir and devoting the money to charity, allowing the congregation to sing the old-fashioned hymns. The pastor, Rev. Harry C. Rogers, suspects that "the churches have cultivated music at the expense of religion, that congregational singing will develop spiritual interest that the more pretentious efforts of paid singers fail to inspire, that the sanctuary has become a show place, and the pulpit a stage." It does seem that there is great danger of development along these lines, at least we have always thought so.

Minnesota farmers are chuckling at a triumph over the binder-twine trust, by the establishment of a plant for the manufacture of the same in the State Prison. Each convict, it is said, earns to the state about $190 a year; making a net profit of some $300,000, and lowering the price of twine to the farmers. So runs the newspaper report. It might be added that this activity on the part of the prisons is a contribution to manhood. Properly directed labor is a relief to the awful monotony of prison life, a kindness to the convict. Now if the state would only give the convict a reasonable share of his earnings, that when the day of liberation comes he may have a little capital to start life on in a new way, or, if it should prove more just on investigation to let his earnings go to support the wife and little ones who have been bereft of their support by the Courts of Justice, Minnesota would indeed be on the advance line in this matter.

One of the conscientious readers of public life and thought in New York writes us concerning a recent editorial note as follows:

> I want to tell you how glad I am that you have expressed your distrust of the Boys' Scout Movement. I think it is bad and threatening in every way. It was one of the unhappy results of the Teutophobia that obtained, and still, in part, obtains, in England. We do not want it and we do not need it. Do keep on fighting it to the end—or rather before it can make a beginning.

Since reading the above we learn that Baden-Powell has landed in New York and it is expected that he will give a great impulse to the Scout movement. He does not disprove the fact that he aims to cultivate the military spirit. Our General Grant is equally frank in his statements, though the "management" in America, it is said, labors to minimize the military element. We suspect that when this element is eliminated the life is gone out of the movement. Friends, why not try some saner and more civic appeal to the man in the boy?

The American Prison Association convenes in Washington this week. This association meets annually to discuss matters relating to crime, its origin and prevention, criminals, their treatment and reformation, laws for regulating the punishment of crime, and the many other questions covered in the general field of criminology. No institution of the kind in the United States is more worthy of support or is working towards a more needed reform. The story of this reform, reaching from John Howard to Samuel J. Barrows, is a story of religion trying to embody itself in brotherhood. This association will bring together judges, teachers, preachers, editors, on a plan high above the distracting and dividing lines of party and of sect. It does not affect religion, it does not parade its Christianity. It wears the livery of no church, but it *is* religion, it practices Christianity and inspires devotion. Its spoken and printed word should be carefully studied, but its practice, what it does, should be still more carefully emulated.

The United States is soon to be visited by three eminent representatives of the Brahmo-Somaj from India,—Professor H. C. Maitra, president of the Brahmo-Somaj of Calcutta, head of the city college, and member of the Senate of the University of Cal-

cutta; Professor Vaswani, teacher in the Sind College of Arts in Karachi, where he is reported to hold a high place as an educator, and Rev. P. L. Sen, a nephew of the distinguished Keshub Chunder Sen, one of the founders of the Brahmo-Somaj, who has studied at Oxford, England, and is now a preacher and pastor in Calcutta and the leading editor of the Brahmo paper entitled *The World and the New Dispensation.* These three men represent a movement in India that is related to modern Hinduism in religion somewhat as the Unitarian movement is related to modern Christianity. Rev. J. T. Sunderland, who has visited India and has for many years kept in close touch with the better life and progressive spirit of that too little understood and long-suffering territory, writes in The *Christian Register*:

> Emerson, Theodore Parker, and Martineau have found as intelligent and as ardent appreciators and followers in India as at home. What Unitarianism is to the Christian world, that Brahmoism is to India. Unitarianism is Christianity seeking to become identical with universal ethics and universal religion. Brahmoism is Hinduism seeking to become identical with universal ethics and universal religion. Unitarianism is the pioneer of religious progress and reform in Christendom. Brahmoism is such a pioneer, under still greater hardships and with still greater self-sacrifice, devotion, and heroism, in India.

These men have something to say which the western world may well listen to. Europe and America have much to offer to India, but India has much to give in return. India is not a mendicant. It is an applicant for honorable exchange of high commodities. UNITY welcomes these men to America, and trusts that they may be heard at our centers of thought.

The report of the sixteenth annual meeting of the Lake Mohonk Conference on International Arbitration is before us, an attractive pamphlet of some 250 pages, filled with timely words by the wisest men of our age on this high quest. This conference, maintained year after year through the generosity and sagacity of two Quaker brothers, Albert and Daniel Smiley, is unique in many ways. This year over three hundred persons conferred together for four days in the beautiful Lake Mohonk Mountain House, high up in the mountains, a hundred miles or so from New York City. It was a gathering not of dreamers, but of thinkers and workers. Professor Nicholas Murray Butler, of Columbia University, was the chairman. Secretary of State Philander C. Knox sent an official message, and the problem of international brotherhood was discussed in its many phases by representatives of many nations. It is a book that preachers may well study, for it is one more eminently successful attempt to lay aside the petty things that divide and to bring forward the high things that unite. Rev. Hugh Black, recently of Scotland, now of the Theological Seminary of New York, struck the keynote of the conference when he said:

> Here is where religion has its place. Its ideal after all is just the tasks of life and the true view of the brotherhood of man, which is the heart of practical Christianity, and if that be not in Christ, then it is not of the spirit of Christ. I say that a true view of that brotherhood of man can alone advance this cause you have at heart, as all other causes, and we must take that principle of Jesus and follow it through life with courage and consistency, for what is wrong after all are our ideals of life. Do we not all reward the conqueror who rides to power over the ashes of humanity and broken hearts? The momuments we set up tell of this. Our typical man of the great city is the man of the square jaw, who "makes good," it does not matter very much how. We have all of us, more or less, that idea of life, and we will never make a permanent peace of any sort in the world. We will never secure the ultimate dream that is in our hearts in our best moments until we are prepared to take the principles of the brotherhood of man and take them right through our lives. And above all, this is worth remembering, by the revenge of time the empire of the soul is not given to the conqueror, but to the saint whom the gentleness of God has made great.

The selling by Plymouth Church of its present property on Michigan avenue in this city for the ostensible reason that the time-honored stand is so disturbed by the aggressive automobiles that it is found impossible to conduct services inside of the building with comfort, has stirred up the old question of the city church and its problems. The *Record-Herald,* with complacent optimism, commends the good sense of the church in retiring, and says that the churches "will find themselves better able to perform their function when they have followed their migrating attendants to newer neighborhoods beyond the reach of business invasion." The militant Dr. Meyers, of the Immanuel Baptist Church, situated on the same boulevard a few blocks farther north, scouts the idea of a church surrendering to business encroachments, and recommends a change of methods rather than a change of situation. The truth is doubtless on both sides. We suspect that two sad facts remain. First, that the business extensions on Michigan avenue and other resident streets do not drive away the human investment; the population of the so-called extended business territory probably grows denser year by year. The quality of the residents may change, but there are as many wives and babies, as many fathers and husbands, in that territory, with minds to elevate, hearts to feel, and souls to save, by some instrumentality or other as ever. Second, the other grim fact is that, however nimble the church committees may be in their real estate migrations, they cannot keep up with the procession. Speaking in terms of Chicago, the churches on the South Side have pursued their fleeing constituency from down town to the Twenty-second and Thirty-fifth street districts, to Kenwood and to Woodlawn, and still the prosperous elude them to the suburbs, Winnetka, Oak Park, Morgan Park, Hinsdale, and then to Geneva Lake, Oconomowoc, New England farms, and the great European colonies of American millionaires. The churches cannot keep up with their wealthy supporters, do the best they can. Not the noise of the automobile but the distractions

of the automobile, the breathless pursuit of fresh air and the godless search for the god of out-of-doors that disturb the ordered life of home and community are the elements that most effectively depopulate our churches and render unattractive the simple and old-fashioned consolations of the Sabbath, the Sunday hour of prayer and communion with heavenly things.

The Current Events class in connection with the First Congregational Church Sunday-school, Evanston, discussed a hot subject last Sunday when it took up the matter of college fraternities and sororities. Three or more professors from the Northwestern University took part in the discussion, and while all are reported as having been ready to admit certain obvious advantages that follow the fraternity system, all of them with equal frankness recognized the serious menace that goes with the same. "Social supremacy," "College politics," and the distractions incident to the community life and the wrong done sensitive, deserving and worthy students by omissions and oversight were among the dangers mentioned. One of the professors spoke of a college man so slighted by the fraternities who is now a man of national reputation, and believed him to have achieved this by virtue of the fact that his college work was not interfered with by the ordinary frivolities that hold the attention of "frat men." Another professor called attention to the "difference in scholarship between the fraternity and the non-fraternity man being enough to condemn the secret societies." He said that most of the Phi Beta Kappa keys awarded for excellence of scholarship were won by non-fraternity men, while a great many students who were dropped from college because of their failure to carry on their work satisfactorily were frat members. He also discovered the great temptation in fraternity politics to take unfair advantage in the interest of their societies. All this, coming from college men speaking from the inside, calls for a more earnest and frank study of the subject on the part of college administrators. Of course it is easy to justify all organizations on the score that they are better than something worse, but this is a position as unpatriotic as it is unacademic. The discussion should be on the fraternities or something better. The helpless "They are too firmly established, anyway, to try to do away with them," which comes from high quarters in university administration, has always seemed to the present writer a confession of weakness. We commend to the presidents of colleges who wring helpless hands in the presence of evils the story told of Horace Mann by a grateful alumnus of Antioch College. He was called to the president's office after a certain escapade. He admitted his guilt, but with the impudence of youth and the confidence of his position, said, "But, Mr. President, I don't see what you can do about it now." "Do about it!" said the great president, "I can tell you what I can do about it, young man. I can send you home and rid the campus of such as you. That's what I can do about it." Numbers are poor credentials for colleges as for cities. An increase of population in the one, as in the other, may be evidence of disease rather than of health. A crowd of students does not necessarily prove a great educational institution. Quality, not quantity, alone tells on the campus, as in business and on the farm.

A Significant New Book

The last new book to reach our table is entitled "The Psychology of Religious Experience," by Edward Scribner Ames, Ph. D., assistant professor of philosophy in the University of Chicago. The book is dedicated to the "friends and members of the Hyde Park Church of Disciples," of which Professor Ames is the beloved pastor. It is handsomely printed by the Houghton-Mifflin Company. It is a volume of generous proportions and suggests in form, as well as in title, William James' famous book on the "Varieties of Religious Experience."

It is not within the purpose of this editorial to review this splendid contribution to current religious thought, but it is quite within our scope to commend it as one more contribution to that study of religion which makes for the universalities. The scope of the book is comprehensive. It is divided into four parts. The first part is given to the "History and Method of the Psychology of Religion." Part II, which shows a large amount of research, and which we suspect is the one which will be of most interest to the general reader, is given to "The Origin of Religion in the Race." Here primitive man is estimated by the instruments of the psychologists. Custom and Taboo, Ceremonials, Magic, Spirits, Sacrifice, Prayer, Mythology, etc., are among the topics considered.

Part III considers "The Rise of Religion in the Individual." This includes chapters on "Religion," as involving the entire psychological life, "Ideas and Religious Experience," "Feeling and Religious Experience," the "Psychology of Religious Genius and Inspiration," "Non-Religious Persons," "The Psychology of Religious Sects," and "The Religious Consciousness in Relation to Democracy and Science."

Perhaps the characteristic standpoint of the author is revealed most clearly in chapters XIX and XX, dealing with "Non-Religious Persons" and "The Psycho- of Religious Sects." The author is disposed to take religion as an inseparable part of the social consciousness, and only those who do not share in the social consciousness can be considered non-religious. Only they are non-religious who "fail to enter vitally into a world of social activities and feelings." They of course "remain unresponsive to the obligations and the incen-

tives of the social order." Such divide themselves into four classes, namely: 1. Those of deficient mentality. 2. Those whose mental life is not organized in accordance with the scale of values recognized by the morally mature and efficient persons in the community; these are the irresponsible class found among the idle rich and the improvident poor, the sporting element. 3. The criminal classes, whose psychological characteristic is that they subordinate all other interests to the few desires which are low and narrow. This classification shows how Mr. Ames cuts behind the dogmatist, ignores the creeds, and finds the realities of religion in the conduct of life and its issues.

The chapter on "The Psyschology of Religious Sects" is equally satisfying. Starting with the assertion established by previous discussion that "The social consciousness in its most intimate and vital phase is identical with religion," he analyzes not only the method but something of the matter that has developed the Protestant sects in religion, Calvinism, Puritanism, the Wesleyan movement, and the later and lesser developments. Among these is a masterful analysis of the Christian Scientist movement, which he characterizes as "The latest and in many ways most significant of these contemporaneous religious cults." He says the class to whom it appeals is largely the well-to-do dwellers with a competence sufficient to bring them within the taxing stimuli of the artificial community life, people accustomed to seek their own comfort, victims of imaginary or real illness. He traces their source of power to their exploitation of the feminine factor, the conception of the Mother-God, their fanciful use of the Bible, etc., etc.

Altogether this is a wholesome book, one that fills religion and even theology with fresh vitality and clothes them with a new interest.

THE LAND BEYOND GOOD-BYE

Hand in hand we start with them
  Through the sunny days,
Clasping hands we part with them
  At the parting ways.
Letters come like homing doves,
  Then cease to come; and leave us wondering why:
So we lose our comrades, so we lose our loves
  In the land beyond Good-bye.

Never trains run through to it,
  Never wires connect,
No steamers cross the blue to it
  Swift and snowy-decked;
Mountains form its rampart walls.
  Upon its bridgeless rivers no boats ply,
Yet our hearts are yearning and our sorrow calls
  To the Land beyond Good-bye.

When the night in pity
  Droops her wings above,
Wraiths from some far city
  Through those passes move:
Friends that left us, loves we lost,
  In dreams steal close and echo our lone cry.
But at dawn we wake and we know our loves have crossed
  To the Land beyond Good-bye.

—*Will Ogilvie.*

THE PULPIT

The Chicago Citizens' Congress

An Address by A. L. Penhallow Delivered at the Abraham Lincoln Centre, Chicago, on Sunday Morning, September 11, 1910.

On the 17th of April, 1910, delegates from some fifty religious societies met at the First Methodist Church at the call of the Men's Club of the Sunday Evening Club to consider the formation of a non-partisan, non-sectarian organization for the purpose of uniting those citizens of Chicago who profess to govern their lives according to religious principle in an effort towards bettering civic conditions. In this meeting were Methodists, Baptists, Presbyterians, Universalists, Jews, Catholics, Independents and others. Great enthusiasm was manifested and the dominant idea expressed was that of association, that in this spirit of "get together" lay great possibilities for the improvement of Chicago. A name was adopted and temporary commissioners appointed to arrange a plan of action. This plan was presented to the delegates at a meeting on May 24th, when the following platform was adopted.

We, the delegates of the various men's organizations connected with the churches and other religious organizations and societies of the city of Chicago, now assembled in a regularly called meeting of the Chicago Citizenship Congress and without regard to sectarian creed or partisan inclination, do affirm our *partitive* belief in the Fatherhood of God, the Brotherhood of man and the possible righteousness of civic life. And we also declare that the responsibility for civic righteousness rests with the men who according to their own free choice profess a religious faith, and that if such men do not vigilantly perform the duties of citizenship they have no right to expect those duties to be unselfishly performed by others. We therefore appeal to every man in this city who professes religious ideals of life to co-operate with the efforts of this organization to raise the standards of civic life in Chicago. We believe that every religious organization should have a men's club connected therewith and that such clubs should study in some earnest, practical and definite way, the needs of their own locality, of the city and of the commonwealth, and we declare our positive conviction that such efforts will speedily exert a strong influence for good and eventually result in making such clubs the civic rallying points of their immediate neighborhood. We therefore urge the religious organizations which at present have no men's club connected with them, to organize one forthwith, and we also urge all men who desire a better Chicago to join the men's club of that religious organization which is most convenient for them. We declare for the right of individual judgment in all matters of religion and shall scrupulously refrain from any interference with the autonomy of individual churches, congregations and denominations, but we shall labor to provide a central body by which all these can unite in the interest of the essential elements of good citizenship. We further declare our belief as follows:

1. That this Congress, by uniting the religious forces of this community, affords the opportunity for men of religious faith to voice their desire, recognizing, however, that in a democracy any enactment against the will of the majority is futile and unavailing.

2. That this Congress will gladly co-operate with all other organizations that are working to attain the same general ends.

3. That municipal government is a business proposition and not a political reward.

4. That the average citizen desires the best government that can be obtained and that, while we differ on many political details, there remain enough essential principles not yet fully in execution on which all decent citizens are agreed, to completely occupy our time and engage our efforts.

5. That any public servant who either declines or neglects to perform his sworn duty should be discharged at the earliest opportunity.

6. That the direct primary is a public necessity and that it cannot be made too direct.

7. That the betrayal of public trust is the supreme treason of peace.

8. That the people are responsible for their own political servants and that the corrupt politician can succeed only by the foolishness or negligence of good citizens.

9. That whenever a change in the boundary lines of city wards is next seriously considered, such alterations as are made must be in the interest of a fair and unprejudiced ballot and to that end every citizen should jealously watch the action of his own official representative as similar occasions in the past have too frequently resulted in the betrayal of public trust to partisan advantage.

10. That this platform should be amplified from time to time as the exigency may demand and specific measures be approved by our constituent membership and that such declarations as herein find place should be enforced by the united efforts of the public-spirited citizens of Chicago.

This movement, it seems to me, is one of the most significant in the history of Chicago. It voices the spirit of association that must exist among right-thinking men if they are to successfully combat the powers of corruption that up to the present time have held in control local, state, and even national affairs. The majority of the people are inately moral and will respond readily to any great moral impulse. It is through their carelessness and indifference that they have permitted themselves to be ruled by political bosses.

Now what is to bridge the gap between men? What is to unite them so that this carelessness will disappear? If religion will not do it, I do not know what will. In ancient times, church and state were one and the same, the king was chief priest. As time went on and church and state were differentiated the church still was dominant. Nobody then thought that the church should not interest itself in political affairs until it was seen that the church's interest was not for the good of the state but for its own aggrandizement. Then came the divorce of church and state, the separation of things spiritual and things temporal to the great loss of both. In recent times, many people seeing the deterioration of the church, the lessening of its influence as a moral force, the decreasing numbers of its supporters, have deplored the situation and sought to find the reason and the remedy It is as I have stated, religion is by too many people considered a thing apart from life, whereas it really is life itself. Bring the church back into touch with life, not with a view to its own aggrandizement but as a civic center of moral force for the betterment of corrupt conditions, and it will justify its existence and not otherwise. The living churches are those dominated by men who find no field of human activity strange to them, who are to be found prominent in every movement for the improvement of society. I could name many such in our own city and in other cities. I read recently, in the *American Magazine* for September, Ray Stannard Baker's article on Rochester in which he shows what the spirit of association has already done in that city. He says: "Now democracy is not an institution but a spirit. Before there can be a common ground, that spirit must permeate all classes of society. The passion for getting together and bringing things to pass on behalf of the whole community has affected all classes in Rochester. They have adopted a motto which is used on all their public advertising—'Do It For Rochester.' He says that as he traced back one new movement after another in Rochester he was surprised to find how many of them had their roots implanted in some form of religious enthusiasm. The new movements indeed have not remained in the old churches but they have come out of them. Most of the leaders and prophets of the new life in Rochester have stepped out of pulpits or have been and in some instances still are, closely associated with churches and church work. One of the new movements was an attempt to correlate the different charitable and benevolent activities of the city. The United Charities today represents not only the cooperation of all Protestant charities, but it includes the Roman Catholic and Jewish charities as well. The name of the Roman Catholic Bishop heads the list followed by the name of the leading Jewish Rabbi, Dr. Lansberg. Great as is the value of this organization in increasing the efficiency of the charities, its value in increasing the spirit of association in Rochester is even greater. For association produces faith in one's fellow men. Thus whenever a good new plan is devised in Rochester, the effort at once is to induce the city to take it up and apply it, not for any one class but for all the people. Rochester has had a singularly wise and far-sighted group of organizers for the public good. As these groups have agitated for or established kindergartens, vacation schools, children's play grounds, a tuberculosis hospital, better parks, school extensions and so on, they have turned the work over, not to a church, not to an endowed foundation, not to a charity hospital, but to the city, to all the people. The greatest step of all, because it is unique in this or any other country, was the movement originating in 1907 by which the people began to take possession of the school houses for their own use as community and social centers where the people of the neighborhood could meet in the evening, get acquainted, organize clubs, conduct social entertainments, plays, dances, concerts, banquets, fairs, and above all engage in the free discussion of public questions. The school house thus became the public place owned by all the people, the common ground for the new sort of democratic association. The first report of the school centers gives an excellent expression of the real purpose of the movement. The social center was not to take the place of any existing institutions, it was not to be a charitable medium for the service particularly of the poor, it was not to be a new kind of evening school, it was not to take the place of any church or other institution of moral uplift, it was not to serve simply as an improvement association by which people in one community should seek only the welfare of their district, it was just to be the restoration to its true place in social life of that most American of all institutions,—the public school center,—in order that through this extended use of the school building might be developed in the midst of our complex life the community interest, the neighborly spirit, the democracy that we knew before we came to the city. One of the chief secrets of the success of the movement has been its platform of open and free discussion of all subjects, not even politics and religion being tabooed. The dread of free discussion of politics and religion in public buildings has long been one of our national bugaboos. The two most vital connecting links between men are thus barred from free consideration. In conclusion, Mr. Baker says that the spirit which is manifest in Rochester is a great, a steady, a long-continued movement of the public mind and that it cannot be deflected by abuse or charged to agitators for it is the universal struggle of growth, of the new against the old, of

self-government against boss-government, of internal authority in religion against external authority, of community enterprise in business against private monopoly,—in short, of democracy against aristocracy.

In Denver, a union of Christian men was of great aid to Judge Lindsey in his struggle to save the boys of Colorado and to preserve for them something of their heritage from the rapacity of the bosses. The movement started here in Chicago is slightly different from that in Denver in that we have dropped the name Christian. One of the foremost Jewish Rabbis said that there were as good citizens among the Jews as among the Christians and we followed the hint. A reference to the offices of the Congress will show something of the scope of the work; the President, Judge Kavanagh, is a Roman Catholic; the vice President, Joseph Stolz, is a Jewish Rabbi; the Secretary, Charles Alden, is a Universalist; the Treasurer, George Dixon, is a Methodist; and among the commissioners are to be found men of many different religious faiths.

What is the purpose and the method of this association? That civic conditions need improvement is beyond dispute and the only question is how to improve them. The Chicago Citizenship Congress is organized to provide a means whereby the citizens of Chicago can answer that question. Its active membership is composed of men's clubs connected with some church or other religious congregation or society of Chicago. The word club is intended to include any men's organization, whatever its particular name if it holds the connection above stated. Such a club holding active membership is represented in the Congress by three delegates elected by that club and subject to its recall. The delegates from such clubs constitute the Congress when in session and elect a Board of Commissioners to carry out their will. What is the use of this organization? First to ascertain what good citizens agree on. Any resolution adopted by a men's club holding membership is sent to the Board of Commissioners, and they must refer it to the constituent membership of the Congress. A hearing in all parts of the city is guaranteed for any resolution that one club approves. It is safe to say that resolutions favored by a majority of such clubs express the desire of good citizens and are worthy of support. Second, to take united action for such definite principles as the clubs approve. Any resolution favored by a majority of clubs holding membership, must be added to the platform. The Commissioners are pledged to that platform, they cannot dictate. They are the servants of the Congress to express and work for those definite propositions on which it has been determined. Third, it affords a plan for both thoughtful deliberation and prompt action, referring resolutions to a large number of different clubs and making hasty or inconsiderate action improbable if not impossible. Any resolution concerning any emergency may, however, be acted on by a special meeting of the Congress whose delegates can be assembled on ten days' notice. Up to the present time, some fifty-one men's clubs have participated in the movement, although no formal campaign for members has commenced.

In conclusion I will read from an editorial in the *Daily News* of May 25th:

> Members of church clubs should exercise a great influence for good government in this community, not so much because they are members of church clubs, as because they have a basis for united action and because, in matters of public concern, they have the intelligence to know good from evil. It is well for the soul's health when its possessor seeks benefits for its fellow-citizens in this life. The religion of public service, as it may be talked to the men's clubs of the churches by the Chicago Citizenship Congress, is an excellent quality of everyday religion of which this community and this world cannot have too much.

The Golden Mean In Educational Methods

The problems of education and educational methods are as perennially new, interesting and important as the coming of spring to the earth or of little children to our homes. No one tires of spring and spring blossoms because he sees them so often; and no normally constituted human being tires of little children and youth because they are the most common sight on earth. The spirit of the true teacher will ever be that shown by the good old German professor who, in reply to the question of a scientific man as to whether he did not weary going over and over the same studies year after year with his different classes of pupils, and whether he would not prefer the field of original scientific investigation, replied, "Ah, your interest is in new facts, but mine is new minds."

And so also it may be said of the constant procession of new theories and new methods which are pressed upon the attention of teachers and principals of schools and educators generally. They are all interesting; many of them commend themselves to our judgment as worthy to be tested; but those of us who have had the longest experience as teachers and educators are the least sure of the results of any proposed method until it has been tested. We also find that one of the chief difficulties with nearly all new theories and methods is the tendency of their promoters to go to extremes.

The educational methods of, say forty or fifty years ago could not have been wholly bad, else how comes it that we have such a large number of noble leaders of thought and action among men and women of to-day who are nearing or past their sixties? They were educated by those methods. In those old days children were, perhaps, too sternly repressed, and their likes and dislikes too little considered. But they were taught one beautiful virtue which has almost disappeared from the characters of the children to-day—obedience. Another thing they were sternly taught, and that was respectful and deferential treatment of their elders and superiors in authority. And when one sees to-day, as we so often have the opportunity of seeing, a little child of two, three or four years whose unrestrained impulses and unrepressed selfishness make its presence a nuisance—nay, often a terror—in orderly households, one sighs for the good old ways of bringing up children, and questions earnestly whither all this new *laissez faire* training of little ones tends. We all admit that the mothers of half a century ago were too little acquainted with the laws of growth and the psychology of the child mind generally; but the too-much-observed, too-much-attended-to child of to-day certainly represents the other extreme, and—as some of us who have observed long enough think—has considerably less prospect of a growth into sturdy manhood or unselfish, unconscious, normal womanhood than the child trained in the regime of

fifty years ago. In too many instances parents and teachers have lost the golden mean in the the training of little children.

This holds true also of children past the age of early childhood. The aim of the fortunately circumstanced parents of to-day—a not unworthy aim in the main—is to surround their children with every comfort and even luxury; to provide for them every innocent form of pleasure; to lead and win rather than to compel in everything like duty. Luxury, ease, comfort are really very perplexing elements of the problem of educating this younger generation. The wife of one of the millionaires of Chicago, an earnest Christian woman, once said to me in speaking of the education of her children, "The question my husband and myself most frequently ask ourselves is, 'What shall supply to our children the incentive that necessity supplied to us?'" John Stuart Mill, the account of whose intellectual acquirements is almost beyond belief, says in his autobiography: I do not believe that boys (and it is just as true of girls) can be induced to apply themselves with vigor and, what is so much more difficult, with perseverance to dry and irksome studies by the sole force of persuasion and soft words. Much must be done and much must be learned by children for which rigid discipline is indispensable as a means.

"It is, no doubt," he continues, "a laudable effort in modern teaching to render as much as possible of what the young are required to learn easy and interesting to them. But when the principle is pushed to the length of not requiring them to learn anything *but* what has been made easy and interesting, one of the chief objects of education is sacrificed. I rejoice in the decline of the old brutal and tyrannical system of teaching, which did, however, *succeed in enforcing habits of application;* but the new, as it seems to me, is training up a race of men (and women) who will be incapable of doing anything which is disagreeable to them." In other words, in the matter of requiring and even compelling children to learn lessons or do things they do not like, we are to seek the golden mean.

In the above quotation from John Stuart Mill he has concisely stated another of the most serious educational problems that confront teachers and parents to-day. The conditions with which we too frequently surround our children are such that *habits of application, habits of self-denial* are not being formed as they should be. Hence it is true now, as it has always been, that our greatest and most learned men and women come, not from the ranks of those who have been obliged to struggle and make sacrifices in order to obtain an education and who have brought to the pursuit of their studies

"The patience learned of being poor."

Mill strikes the keynote of another modern educational problem when he speaks of *"lack of habits of application."* One of our latest and most approved theories and methods of education is that which insists on awakening and stimulating the attention of children and young people in regard to everything going on around them. Object lessons of every kind are to be presented to them; regular recitations are to be set aside for some improving excursion or outing; definitions are belittled, and the training of the memory is considered as of far less value than the training of the eye and ear. The golden mean again, good friends! These things have their place and importance, but there is danger of extremes. The attention of many children is so distracted by the great variety of things they see and hear and have explained to them—by the numerous "improving" entertainments and lectures they attend, stereopticon views, etc., all good in themselves—that their memories become like those of elderly people. Facts that they should remember from their reading and study, definitions they should hold in their minds, all make but a surface impression, to be obliterated by the next thing that momentarily engages their attention. I have often been pained and perplexed to observe in children thus entertained and instructed that lessons quite well learned and recited one day are found to be almost entirely obliterated from the memory by the next. To counteract and remedy this most unfortunate mental condition requires first the shutting off of many of these educational divertisements, and the going back to the good old methods of quiet, systematic, hard-working study hours; of the exercise of the memory on, not just easy pieces and easily understood nature or science lessons, but on such lessons in mathematics and literature and history as require a strong effort of the mind to grasp and hold. It still remains, as we were taught in our youth, that there is no royal road to learning.

There has been some very interesting discussion lately among educators and students as to the propriety and utility of introducing the young student of literature to masterpieces which he cannot fully comprehend. A writer in a recent number of the *Dial* sees in our present methods of the study of literature the same danger as that to which I have alluded. He says: "The great variety of new educational devices which are nowadays urged upon the bewildered young teacher are too apt to have this in common, that they involve a relaxation of discipline for the student and take from him a sense of responsibility for his own perfomance. If a problem seems too hard there is always some one at hand to relieve him of the effort necessary to master it, and he is encouraged to seek such relief before he has half exhausted his own resources." Applying this criticism to the study of literature the writer continues, "The notion that it must all be explained and digested then and there is fatal to he growth of appreciation." And, again, "The disrepute into which cultivation of the memory has fallen is one of the most alarming features of recent theorizing, and no educational word is to-day more needed than a strong reassertion of the claims of this faculty upon the attention of the teacher."

Thoroughness in any study necessitates steady, patient *work;* a stern holding of the attention to the task in hand till it is mastered, and with most children this attention must be enforced; few give it without such enforcement. Few naturally enjoy memorizing, and without the power to do so some of the best results of school days are lost. And speaking of thoroughness in the elementary branches, who of us have not had opportunity to compare the elegant letters written by the educated women of half a century ago with the scrappy, scrawly notes—they cannot be dignified by the name of letters—frequently signed "Yours in haste," written by so many girls and women educated in our latter-day schools and under our modern methods? Penmanship, composition and

forms of expression were regarded as beautiful arts in those days, and were practiced with a respect due their importance. "What is the use of my troubling myself to learn to write?" said a little boy in the primary department to me; "when I get big I mean to keep a stenographer." Then, too, the pupils of those schools in their studies of literature really studied and profoundly impressed upon their memories the classics. They were not submerged and confused and bewildered by the flood of literature that sweeps over the world to-day. Our students of fifty years ago read and studied Milton and Shakespeare, and Bacon's Essays, and Locke on the Human Understanding, and Burke on the Sublime and Beautiful, and Addison and Pope, Thomson and Gray. Every one of these writers gave the mind food for earnest thought; and while, perhaps, there was not enough of diversion and entertainment pure and simple in the books of those days, and while also a rather somber cast was given to the mind by lack of these elements, yet we must concede that this training developed a genuine love for good literature such as it is often very hard to develop now. It developed such a love as made books the beloved friends of humble, happy homes; that made the quiet hearthstone, far removed from the gay crowds rushing after exciting and ephemeral pleasures, the dearest place on earth, where the companionship of the choicest and noblest spirits of the past was shared by husband and wife, father, mother, brothers and sisters. We have not yet attained such results in our newer methods of education as will warrant our making light of or wholly forsaking the methods that secured such results.

All of these reflections and animadversions are not meant to decry the new, but only to call attention to the good points of the old in educational methods, and to emphasize the truth that in all our work the thing we need carefully to seek is the balance of the golden mean.—*Helen E. Starrett, From Education, February,* 1910.

CROOKED-HEART

I loosed an arrow from my bow
Down into the world below;
Thinking—"This will surely dart,
Guided by my guiding fate,
Into the malignant heart
Of the person whom I hate."

So by hatred feathered well
Swift the flashing arrow fell:
And I saw it from above
Disappear,
Cleaving sheer
Through the only heart I love.

Such the guard my angels keep!
But my foe is guarded well:
I have slain my love and weep
Tears of blood, while he, asleep,
Does not know an arrow fell.

—*James Stephens.*

Dreams that the heart doth hold
Shall the later years forget?
Days of the drifted gold
Shall you fade and wane and set?
Let the moon grow cold, let the stars grow old,
But stay ye a little, yet!

—*Octave Thanet.*

"The Ball and the Cross"

We speak the wisdom of God in a mystery.
I. Cor. 2:3.

My plight is that of the minister, of whom David Swing tells, who found himself with but one idea at the end of the week. Only, that unfortunate man lay under the necessity of speaking twice on the following day, and so had to divide his own idea, using half of it in the morning and the other half in the evening. But my one idea is so large, so far-reaching, and withal so vital to our health of mind and sanity of soul, that it might well detain us for many days.

An illustration of it may be found in a recent fantastic allegory by Gilbert Chesterton, of the London Times. He is a young man, big of mind, burly of frame, with a shock of black hair, puzzlingly brilliant and ridiculously happy. It was through a little book of verse, called "The White Knight," that he first became known. Then followed his life of Browning which, for swiftness and sureness of insight had no other just like it. Later came his study of the "Heretics,"—Isben, Tolstoy, Shaw, More, Kipling, Nietzche, and the rest—each one astride of a hobby horse. Following this sparkling book appeared his own autobiography, entitled "Orthodoxy," portraying the mental gyrations whereby he finally discovered that two and two make four.

Chesterton is a mystic and his intellect is a wonderland of perpetual adventure. He believes in an incredible other-world, of which our world is the debris, because he finds this world as incredible as a fairy-tale. In an age of disenchantment, when men feel in some way that faith is bankrupt and heaven empty, he is an elemental voice proclaiming the truths which are eternally fresh, yet ancient as the skies. The neat, smug rationalism of our day has no more implacable foe, and his blows fall like those of the Black Knight of Ivanhoe. His latest work is an allegory, called "The Ball and the Cross," showing that reason must make friends with mysticism if it is ever to find the highest truth.

The book begins with a quarrel between a Highland Catholic and the editor of the *Atheist,* a fiery little Scotchman, with red hair and beard, named Turnbull. The Scotchman kept a secularist shop at the bottom of Ludgate hill, and the Highlander, when he came up to London, saw in the office window of the *Atheist* an attack on the Virgin Mary. Whereupon he smashed the window with his cane, and the fun begins. There is to be a duel between MacIan and Turnbull, but it does not come off. The police prevent it, but they arrange to go sixty miles out of London to fight. So they start, shaking their fists at each other as they go, but they are again balked. Then they take to a motor-car, which runs so swiftly that avenues of poplars on both sides of the road chase each other like the figures in a zeotrope. Then they take to the sea, and arrange to fight on some lonely island, but they cannot get the battle finished. They try a flying-ship, still arguing as they fly, but to no purpose. At last they are caught in a lunatic asylum, and the doctors decide that both must be detained, since each proves that the other is insane. The asylum burns and the doctors are killed, but what happens to the combatants is not quite clear.

Nor does it matter, so long as the intent of the allegory is so obvious.

Sane mystery and insane lucidity are here set the one over against the other. The duelists symbolize rationalism and mysticism in eternal opposition, the faith of the atheist being simple and complete, like a circle, and therefore false; while the faith of the Christian is a paradox, like life itself, but it leaves the soul sane and happy. Reason without mysticism takes shapes monstrous, ghastly and cruel. Mysticism divorced from reason is hardly less erratic and dangerous. But however much we may reason about life, we must be ever aware that, at the heart of it, there lies a paradox which baffles reason. Light and shadow, good and evil, fate and free will, love and death—they are equally evident and equally impossible of harmony. Of that paradox the Cross is a symbol—not a mystery revealed, but a revealed mystery.

There is a mystery in life which is like the sun in the heavens, a victorious invisibility, at once a blaze and a blur. It is typified by the Cross, which is a collision and a contradiction, but whose arms open to the four winds and are the sign-posts of free travellers. Rationalism, on the other hand, is a circle, a cramped infinity, a thing complete and therefore untrue. It is too simple to be true, lacking the healthy mystery and expansiveness of truth. It is typified by the oriental Ball, or by the moon, "the mother of all lunatics to whom she has given her name." The Ball cannot long remain a perfect sphere. Under strain it changes its shape and becomes a spheroid. But the Cross is a strain and a struggle in itself; it stands erect above the world—incapable of defeat because it is defeat.

And so, by using symbols as old as man, the mystagogue teaches us a truth still more ancient—that truth is infinite and no man can confine it within a system. Our greatest thinker is like a boy building a sand-house by the sea, while the tumbling waters tell of unimaginable depth and distance. As Kant has said, "that field of dim, undefined reality is the greatest province of man," but it must remain dim. Any man, whether his name be Calvin or Haeckel, who seeks to make that dimness lucid closes the circle of thought and shuts out whole expanses of truth. So long as we have mystery we have health of soul; destroy mystery and we become morbid, bigoted, and exclusive. An eternal mysticism keeps man sane, as the night with its awful depth of stars gives him rest.

Yet man has an inveterate tendency to draw circles in his effort to bring the universe within a manageable compass. He makes philosophies, systems and creeds, and before he is aware of it the very limits of his mind inscribe a fatal circle. Atheist, agnostic, scientist and theologian are all caught in this trap. Life seems to be reasonable, and it is almost reasonable—but not quite. It looks a little more exact than it really is; its mystery lies in wait; and the higher up we go the more elusive that mystery becomes. One can put exact account of the weather into a few words, but when he talks of the soul of life, of God, he cannot use plain speech without sacrificing essential and imperishable truth. Beware of the man who puts truth into a nutshell—for of necessity his truth is no bigger than a nut.

The same thing is true as regards the large questions of social life. Beware of the men who have a cut and dried scheme of social reform, however simple and obvious their plan may be. Indeed, the simpler it is the more impossible it is sure to be. They are victims of a theory. They move in a circle, knowing not the complexity of life and the slow ways whereby dreams are wrought into reality. That they see no difficulties is their virtue; that others see all the difficulties is a greater virtue. Such dreamers are good passengers but poor pilots. Amidst the tangle of legal rights and conflicting interests, of human ambition and perversity, they are helpless. Without knowing it, they are cruel, and would crucify their fellow men on an abstract dogma of how society ought to be.

It is not so with the great leaders of men. Lincoln spoke as a strong man when he said that if he had all the power he would not know what to do with slavery. By instinct a conservative, he was too reverent to be cheerfully iconoclastic. When forced to act by the educative and compulsive power of events, he moved slowly, following the kindly light only so far as the light led. Others felt that if they had the reins of power they would blot out the evil at once, and leave the consequences with God. But they would have blotted out much else besides. Lincoln would not skulk behind providence. He held himself justly to be as responsible for the results of his acts as for the acts themselves. For all his calm logic and fine poise of mind, he was a mystic.

So Chesterton, despite his fantastic allegory and rollicking paradox, is a teacher of sanity, of mysticism, and he attacks with shattering directness the vicious circle of modern rationalism. He knows that theologies are twisted into all kinds of shapes; but religion is a paradox like humanity, and survives them all. To him the cross is at once the symbol of intellectual sanity and the source of spiritual health, and "either all the apostles, martyrs and saints are utterly mad with an incredible coincidence and collaboration of delusion—or the thing is simply true." Such is the challenge of the cross to the sharp and smart logic of our day, and whoso enters the list against so brilliant a champion must know whereof he speaks.

Christianity, speaking the wisdom of God in a mystery, is a series of paradoxes. It tells us of the happiness of those who mourn, of the incredible might of gentleness, of the strange poverty of the rich, of the exaltation of the humble. It tells us that the first shall be last, and the last first; that if we would save our lives we must lose them; that if we would rule we must serve; that babes are wiser than sages; and that death is the beginning of life. It tells us that old men must be born again; that pity is stronger than power; that it is more blessed to give than to receive; and that nothing is more relentless than the mercy of God. Logic is helpless in the midst of such paradoxes, but the soul is strangely happy and sane.

Happy is the man who begins his thinking at the cross—that is, at the center where light and shadow, justice and mercy, cruelty and pity, love and death meet. There the infinite wooes the finite into its mystery, difficulties cease to be doubts, and the incredible becomes true. But happier still is the man who takes up his cross and follows one who became poor that we might become rich, who died that we might live, and whose symbol of glory is an emblem of shame. Those who have followed him—those shining ones, like St. Paul and St. Francis—have found light in darkness, riches in poverty, and an inscrutable joy at the heart of

sorrow. What lies along that path all know who follow it, but no one can tell.

And strangest of all is the paradox—incredible to those who have not tested it—that when men take up the rugged, heavy cross, they find that its yoke is easy and its burden light. This is illogical and unreasonable, but it is none the less true, though it seems more fantastic than romance. It is the hidden wisdom of the cross—foolishness, indeed, to the world, but also its sovereign and redeeming wonder—the mysticism of paradox which envelops us like the night, serene like sadness, gracious like love, yet more awful than a sky full of stars. JOSEPH NEWTON.

A New Accent in Negro Progress

There is no question of politics or industry, important as these subjects are, which consumes so much of the thought and time of the men of the South as that relating to the negro, and, while the man of the North is able to relegate it farther into the background and to get a better perspective upon it, he, too, is much concerned about it, and holds and voices his opinions. He has, moreover, often gone so far as to mistake his prejudices for facts, and he reserves a number of epithets to employ in these discussions and uses them with such zest that they hypnotize him into the belief that they are justified.

It cannot come amiss to review from time to time the situation in which the American negro finds himself. Compelled to keep in the back yard of civilization, punished even for such poor forms of success as winning a prize fight, he remains, in spite of all the worst members of his race can do to discountenance him, a figure of increasing dignity. It is but forty years since the shackles were stricken from him and he struggled out with misplaced confidence in the good will of the superior race by which he was surrounded to play his independent part in the great scheme of western civilization. Refused credit for his virtues, laughed at for his imitation, condemned for his divergences, bewildered, lonely, seeking compensations for contumely in ways which naturally enough often were base and shameful, consigned to the worst parts of all communities, he has come up haltingly yet surely to a place where the summing up of his attainments is, in spite of all, a credit to him.

Prof. Kelly Miller of Howard University says of his people: "Within forty years of only partial opportunity, the American negro has cut down his illiteracy over 50 per cent; has produced a professional class some 50,000 strong, including ministers, teachers, doctors, authors, architects, engineers, and is found in all lines of listed pursuits in which white men are engaged; 3,000 negroes have taken collegiate degrees, over 300 being from the best institutions in the North and West established for the most favored white youth; there is scarcely a first class institution in America excepting three or four in the South that is without colored students, who pursue their studies generally with success and sometimes with distinction; negro inventors have taken out 400 patents as a contribution to the mechanical genius of America, there are scores of negroes who, for conceded ability and achievement, take respectable rank in the company of distinguished Americans."

Here is the accent of justifiable self-respect, and this note is now to be heard in the utterances of many negroes. No matter how depressing the circumstances in which they labor and in spite of the handicap which the reckless and headstrong class of negroes place upon their fellows, still this virile note of optimism is sounded. It is an indication of the essential wholesomeness and sturdiness of the race. It is, indeed, the voice of courage. To this enduring virtue there is being added a quality much more subtle—that of taste. This is teaching the negro "not to lose himself and his racial individuality by bleaching into the white." "The negro," Prof. Miller thinks, "is building up his own society, based on character, culture, and the nice amenities of life, and he can find ample social satisfaction within the limits of his own race."

Indeed, no one can attend one of the literary or social affairs of the Frederick Douglas Center in this city without realizing that. Here there is no wistfulness, no desire for the companionship of the white people. These well educated men and women, leading busy and useful lives, accepting their limited opportunities with a proud patience, are sufficient to themselves. They make their own wit, their own music, form their own views, and live their own lives. They do not constitute the fringe of white society; they are the nucleus of another society and one in which true and great enjoyment is to be had. Nor can Chicago afford to be ungrateful to the chief resident of that social settlement, the Rev. Celia Parker Woolley, who organized and who conducts it, providing for the aspiring colored people a fitting place of meeting where they may indulge and foster their taste for whatever is socially and intellectually fine and high.—*Chicago Tribune.*

THE PATIENT TO THE DOCTORS

Name me no names for my disease,
With uninforming breath;
I tell you I am none of these,
But homesick unto death,—

Homesick for hills that I had known,
For brooks that I had crossed,
Before I met this flesh and bone
And followed and was lost.

Perhaps it broke my heart at last,
But name no name of ills;
Say only, "Here is where he passed
Seeking again those hills."

—*Witter Bynner.*

SONG

All the words in all the world
Can not tell you how I love you,
All the little stars that shine—
To make a silver crown above you;

All the flowers can not weave
A garland worthy of your hair,
And not a bird in the four winds
Can sing of you that are so fair.

Only the spheres can sing of you;
Some planet in celestial space,
Hallowed and lonely in the dawn,
Shall sing the poem of your face.

—*Richard Le Gallienne.*

A wide berth would I give that dangerous shoal—
Steer for the open sea, no sight of land, but free,
Trusting my senses, shall I doubt my soul?
The skeptic sees but part of Nature's mighty heart.

—*Bliss Carman.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

THE BERLIN CONGRESS: SIMULTANEOUS MEETINGS.—After Adolf Harnack's university lecture on Saturday morning, many of his auditors went to Potsdam for a visit to Sans Souci, the *Friedenskirche*, the *Garnisonbirche* and other points of interest, under the guidance of Pastor D. Schiele and ladies and gentlemen of the committee. Returning to Berlin, the Luther monument on the new market place was visited, the foreign delegates depositing there a magnificent wreath, while the Congress president, Karl Schrader (with the sanction of the police) paid a tribute to the great Reformer. In the adjacent *Marienkirche* a sacred concert followed this ceremony, cathedral organist Bernhard Irrgang, assisted by distinguished soloists of both sexes, rendering a program of choice selections from Bach and Handel down to modern composers, in the most perfect way.

The evening of this full day was more than filled by four simultaneous people's meetings. "The International Congress of Free Christianity and Religious Progress," says the *Vossishe Zeitung*, "grows as it proceeds. The best indication of its great significance for our city and people is the open yet impotent and foolish ill will which orthdox circles are manifesting toward it. At each of four simultaneous meetings the halls were overflowing; doors and windows had to be thrown wide, for aisles and corridors were packed and the temperature is that of mid-summer."

The friends of international peace assembled for their meeting, presided over by Professor Dr. Martin Rade of the University of Marburg, in the *Furstenzimmer*, whose walls show the Great Elector with drawn sword, galloping onto the field, and other princes of the *Bund* in equally warlike array. Dr. Rade, with ready wit, made clever use of this Prussian military symbolism and spoke of the recent International Peace Congress at Stockholm, before announcing the imposing list of speakers for the evening: Pastor Nithack-Stahn of Berlin, Professor Th. Ruyssen of Bordeaux, president of the *Association de la paix par le droit;* Pastor S. Schultze of Potsdam, secretary of the Anglo-German church committee for friendly relations with England; Dr. Jordan, president of Leland Stanford University; J. Allen Baker, member of Parliament and chairman of the British church committee on friendly relations with Germany; Dr. W. Blake Odgers, director of legal studies at the Inns of Court, London; Dr. J. A. Holmes, of Swarthmore College, Pennsylvania; and lastly, Dr. Francke of Berlin for the German Peace Society.

The first speaker's well-ordered thoughts showed careful preparation of his subject. He explained why Germany was so slow to manifest an interest in the cause of peace, and dwelt upon the peace utterances of Rousseau, Herder and Kant. The French orator held his audience closely as he spoke of the strong bonds of unity and harmony in the intellectual domain: Richard Wagner, Tolstoy, Kipling and Correggio are forces for humanity, so war must gradually make way for an honorable peace. The youthful Pastor Schultze told of the practical methods for the promotion of friendly relations between Germany and England, which had been worked out of late years as a result of the interchange of visits between their peacemakers. J. Allan Baker, with silvery locks and features full of character, received enthusiastic greeting as "Father of the peace of nations," and spoke in strong yet genial accents of his cause.

The largest hall was assigned to the socialistic meeting. Religion and social service was the general topic. Rev. Schneemelcher, general secretary of the Evangelical Social Congress, opened the discussion. Prof. Walter Rauschenbusch of Rochester, N. Y., told of the great social awakening in the churches of America: dogma has had its day, social democracy is rising. Dr. Max Maurenbrecher, whose leonine voice fairly flooded the room, lauded unqualified socialism as a new religion of the future. The evangelical-social Osnabrücker, Dr. Pfannkuche, on the other hand, while he would go quite a piece with radical socialism, rejected its dogmatic economic program; the Christian might, but should not, be a socialist, and *vice versa*. Rev. G. Naumann told of the various attempts to bring socialists and Christians together for religious discussion. Finally Rev. Gottfried Traub of Dortmund closed the session well on to midnight.

"Religion and Woman" was the topic at a third meeting presided over by Dr. Gertrude Bäumer, who opened it from the standpoint: "There is neither male nor female, for ye are all [illegible] Christ." As a result, there was a tone of greater moderation about the proceedings than is usual in the ordinary woman's rights meeting. Miss Marie Martin, a school teacher, spoke on "Christianity and Woman," dwelling on Christ's gentle, sympathetic attitude to woman and attributing the markedly different attitude of the apostles to the masculine domineering instinct and to oriental influences. The church as the opponent of the woman's movement loses its hold on the modern woman; by its toleration of the double standard and its sanction of unworthy marriages, it lays itself open to attack. Yet the full program of the woman's movement can only be realized on a Christian basis.

Most of the speakers (all women) at this meeting were Germans. The subject of religious instruction was discussed by three of them from the varying standpoints of instruction in the home, the religious development of the young girl, and academic training and theological studies for women. The latter phase of the subject received practical illustration in the person of Rev. Effie M. Jones, D.D. of Waterloo, who seems to have made a striking impression, her personal appearance in her doctor's gown and hood being noted in the reports, as well as what she had to say. She is characterized as the most brilliant epeaker of the evening. A pastor of twenty years' experience in a land where there are already 2000 women preachers, she speaks forcefully and effectively with dignity and self possession, yet with a sense of humor that prevents her taking herself too seriously. The subject of church work for women, including that of Christian deaconesses, was treated by another German speaker, using English out of compliment to the foreign guests. A Strasburg lady, Miss Winnicke, spoke on church suffrage for women, that having been recently introduced in Alsace-Lothringen. At a late hour remarks were made by a Mrs. Smith and Miss Herford of London and Clara Guild, director of the Boston school for training parish assistants.

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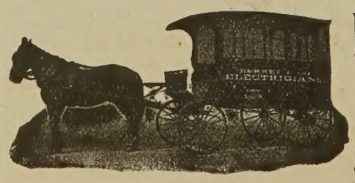

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